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TERMS:

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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 228 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

THE TURN OF THE YEAR.

BY GEORGE MACDONALD.

A gentle wind of Western birth,
From some far Summer sea,
Wakes daisies in the wintry earth,
Wakes thoughts of hope in me.

The sun is low; the paths are wet,
And dance with frolic hail;
The trees, whose Spring-time is not yet,
Swing sighing in the gale.

Young gleams of sunshine peep and play:
Thick vapors crowd between;
'Tis strange that on a coming day
The earth will all be green.

The North wind blows, and blasts and raves
And flaps his snowy wing;
Back! toss thy bergs on Arctic waves,
Thou canst not stay our Spring.

Up comes the primrose, wondering;
The snowdrop droopeth by:
The holy spirit of the Spring
Is working silently.

Sweet-breathing odors gently wile
Earth's other children out;
On Nature's face a hopeful smile
Is flickering about.

When earth lay hard, unlovely, dull,
And life within her slept,
Above her heaven grew beautiful,
And forth her beauty crept.

And though tears fall, as fall they will,
Smiles wander into sighs,
Yet if the sun keep shining still,
Her perfect day will rise.

The sky is smiling over me,
Hath smiled away the frost,
Clothed with young green the patient lea,
With buds the woods embossed.

The trees yet shut not out the sky
It sees down to the flowers;
They lift their beauty fearlessly,
They hide in leafy bowers.

This day is yours, sweet birds; sing on,
The cold is all forgot;
Ye had a dream, but it is gone:
Pain that is past is not!

Joy that was past is come again;
And if the Summer-spirit brings
New care, it is a loving pain,
That broods instead of sings.

Blow on me, wind, from West and South;
Sweet Summer-spirit, blow!
Come like a kiss from dear child's mouth,
Who knows not what I know.

The earth's perfection cometh soon;
Ours lingereth away;
We have a Spring-time, have a moon,
No sunny Summer day.

Rose-sprinkled eve, gold-branded morn,
May still poor Nature's sighs;
To us a higher hope is born—
We rest in that we rise.

But at last the sapphire day
All over us will bow;
And man's heart, full of sunlight, say,
"Lord, 'tis thy Summer now."

HOME-TALKS ON THE BIBLE.

BY J. H. NOYES.

II.

I ASKED M—— yesterday if she believed the Bible. She said, "Yes." Then I asked, "Why?" After pondering awhile she said, "Because I was taught to." This was a good and rational answer. I presume if I had asked her why she believed the earth to be round she would have been obliged to give the same answer, and nobody would have objected to it. She has had no opportunity of scientifically investigating the shape of the earth, and the best way for her is for the present to believe her teachers. So she has had no opportunity of investigating thoroughly for herself the authority of the Bible, and her best way is to respect the judgment of those who are wiser

than herself, and whom Providence has set over her.

This general principle of respect for the opinions of our superiors is a good and rational one, only it may be carried too far in relation to the *first set* of our superiors, viz., our parents and neighbors. The inner essence of the principle is respect for *all* superiors, which, as we grow up, will carry us beyond our first natural teachers, to respect for the best scientific teachers, respect for the best religious teachers, and finally to respect for the highest of all teachers, God himself—the Spirit of Truth. This principle, which is really nothing more nor less than what we call the principle of the "ascending fellowship," is a thoroughly safe one; for if faithfully followed it will surely land every one in the knowledge of God, which insures the knowledge of all truth. And it is the only safe principle, because every other principle either carries us away from the knowledge of the truth under the lead of inferior teachers, or confines us to the narrow boundaries of what we can study out for ourselves, which is a stock of truth utterly insufficient for salvation or comfort, either in this world or the world to come. It is an inevitable necessity that we should take a great deal of our belief on trust from others; and the principle of the "ascending fellowship" teaches us to find out as fast as we can who are the best teachers, and follow them. The only danger in following this principle is the danger of getting stuck by the way: i. e., of falling into a routine respect for a lower set of teachers, that shall prevent our discovering and respecting those who are higher; but this really is not a danger that belongs to the principle, but rather is the danger of *abandoning* the principle.

Let us take an example of what might be called *transition from a lower to a higher teaching*. M—— first believes in the Bible because she has been taught to. This leads her to associate with those who know more about the Bible than her parents did. They teach her to seek acquaintance with Christ in her own heart. She finds his Spirit and begins to believe on him personally. Now suppose we inquire again into the grounds of her belief in the Bible. She has changed her position, and may have a different reason for her faith. Christ is now her teacher. I ask her then, "Why do you believe in the Old Testament?" She need not answer now, "Because I was taught to by my parents;" she may go up on to a higher plane. Her true answer is, "*Because Christ believed in it.*" He said he "came not to destroy the law or the prophets, but to fulfill." He constantly quoted from the Old Testament. He never spoke against it. He evidently believed in it and respected it. That is enough for her. She knows him well

enough to be certain that he knew what he was about, and made no mistake in thus respecting the Old Testament. She feels perfectly safe in respecting it as he did.

THE DAYLIGHT OF COMMUNISM.

Home-Talk by J. H. N., W. P., Jan., 1872.

"God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have *koinonin* [i. e., Communism,] one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1: 5-7.

IT is the peculiarity of God's nature, that as we approach him all secrecy must depart. Secrets exist only in that outer circle where the presence of God is not recognized. The delicacy and sense of honor about keeping secrets that is fashionable in the world can, in the very nature of things, have no place in the presence of God. Christ, when talking about the work he was to do in the world, took pains many times to declare that he should make an end of all secrets. He said, "There is nothing hid that shall not be known," and, as a sequence to that, he commanded his disciples, "Whatsoever ye hear in the ear, that preach ye upon the housetops." That is the natural idea of the day of judgment. If God's light, life and power come into the world, then is the day of judgment come—the great day of disclosures, when all secrets are banished; and that is the signal for Communism. There can be no real thorough Communism without it. Communism with one another is impossible, except as we walk in the light, and keep ourselves open to a common center.

The Spirit of God, as experienced in revivals, which are in some sense anticipations of the day of judgment, is emphatically a searching spirit, bringing all dark things to light. It is the very nature of conviction and repentance, and of all that profound experience that leads to eternal life, to bring about disclosures. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to dividing asunder of soul and spirit, and of the joints and marrow, and is a *discerner of the thoughts and intents of the heart*; neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do."

The principal value of our system of criticism is its power of discovering and revealing secrets. Persons find themselves in trouble of mind or spirit, and are unable of themselves to ascertain the cause; so they call together a few of those who are best acquainted with them, or most keen and discriminating, to work upon their case; and they make discoveries. The Spirit of Truth comes in upon the afflicted ones from all sides, and they gain an understanding of themselves and of their difficulties. So it was in the meetings of the Primitive Church. "If all prophesy"—i. e., all follow inspiration, and talk as God gives them utterance—"and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the *secrets of his heart made manifest*; and so, falling down on his face, he will worship God and report that God is in you of a truth." How

many times have we had such experience as that in our criticisms! How often we have seen heart-secrets made manifest, and the presence of the searching power of God's Spirit acknowledged!

People talk of "ferreting out" things—meaning by it driving something from its lurking place. A ferret, the dictionary says, is an animal of the weasel kind, used in catching rabbits, to drive them out of their holes. The ferret is smaller than the rabbit but stronger and fiercer. So in the spiritual sphere: God's Spirit, or the Spirit of Truth, is in its nature more refined and more active than all other spirits; it can go into all other spirits, and into all the lurking-places of evil. That seems to be the special characteristic ascribed to it by Paul when he says, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow." It is because this is the characteristic of God's Spirit that it is a fearful thing to fall into the hands of the living God. If he comes near to us, he will certainly ferret out all the evil there is in us; there is no lurking-place so small or secret that he cannot enter into it. But the end of his searching will be Communism with him and with all who love him.

BEING AND DOING.

BEFORE Christ came the law held dominion over men; it was the "schoolmaster," and this was the rigid rule enforced: "*The man that doeth these things shall live by them.*" The law could produce external conformity, but it was powerless to change the heart, or give subjective righteousness. Christ's mission was to gain access to the hearts of men and plant his righteousness there—making of them new creatures. Christ did not come to destroy the law or the prophets, but to fulfill them; and he fulfilled them by carrying health and healing to the fountain of corruption, the heart. With him right *being* took precedence of *doing*, and became the basis of all good and saving works. Instead of the Old Testament formula "The man that *doeth* these things," etc., we have an entirely new regimen of life embodied in the words, "He that *believeth* shall be saved." "But," the formalist asks, "does this preclude doing or good works?" On the contrary, this was the very preparation and condition for the "mighty works" of healing the sick, raising the dead, casting out devils, etc., that followed the disciples of Christ. The charge given them was, "Tarry ye in Jerusalem till ye be indued with power from on high." Then they went forth working in the spirit and power of omnipotence.

The great change wrought by the new dispensation was the introduction of righteousness into the world as the *gift of God*, thus making it antecedent to, and independent of, human doing. Instead of working out our righteousness by the deeds of the law, all right action is the spontaneous expression and embodiment of the interior life, made righteous by the indwelling of Christ.

Paul was a mighty doer. He was zealous and active under the law, but he became a spiritual

Hercules when Christ arrested him and made him his medium. In him supernatural, miraculous doing superseded legal works; and he declared with the emphasis of inspiration; "*I can do all things through Christ, which strengtheneth me.*"

W. H. W.

STUDENT'S LETTER.

Dr. Hamlin—American Colleges in the East—the Turkish Notion of Education—Progress of the Roberts' College—Character of the Turkish Youth.

New Haven, Feb. 1, 1872.

DEAR CIRCULAR:—You mentioned a week or two ago the presence in this country of Dr. Hamlin, President of the Roberts' College, founded by an American on the banks of the Bosphorus. I heard Dr. Hamlin speak in the Divinity Chapel a few evenings ago, and will say a word about him, and give you my notes of what he said. Dr. Hamlin is a spare, good-looking American, with dark hair and beard, but, noticeably, he has all the impressive gravity of a Turk. It would scarcely have been surprising to have heard him begin his discourse with "Allah-il Allah." This oriental air may not be wondered at, for Dr. Hamlin has resided in Turkey for thirty-three years. He has not however forgotten his sweet English tongue, and it was a clear resounding voice that told us a story as interesting as those of the Arabian Nights about

American Colleges in the East.

The introduction of the American College system into the oriental world, and more especially into the oriental mind, was a great problem but eleven years ago. The first obstacle which seemingly opposed all possibility of the success of such a system in the East was the utter unchangeableness of the East—its perfectly crystalline condition as regards manners, customs and institutions. To this day, the inhabitants of the Orient retain their ancient threshing-floors, where you may see them burning their chaff with unquenchable fire as they did in the times of Abraham and Job. It appeared that whatever new life was brought to the East would be compelled to flow in the old channels. They could not possibly be changed.

A second obstacle was that the Turkish world was divided into sharply separate races, each having its own religion and its own language. These they hugged with astonishing tenacity, and it seemed impossible to unify the tribes so as to induce them to patronize a common institution of learning and adopt a common university tongue. All the educational institutions that had succeeded in the East had been those established for the separate nationalities. The Greeks, the Armenians, and the Bulgarians, had schools, but no students of other nationalities attended them. The schools of the Jesuits did, it is true, attract scholars to a very slight extent from the Greeks and Armenians; but though the Jesuits have held their ground in the Orient for more than two hundred years, they have done absolutely nothing toward the unification of its nations. Mohammedanism has done nothing toward it. The Romish churches in the various nations have all had to be established by special dispensations of the popes, and the Catholic churches of each nation use a different language in their liturgy, and utterly refuse to harmonize with the same churches in other nations. As for the native religions, Greeks, Armenians, and Bulgarians, have such an antipathy for one another's creed, that it would seem hopeless that they ever should harmonize. The various churches are wont to anathematize one another once a year with even more devoutness, it is to be feared, than they offer their prayers. The third and most curious obstacle to the success of the American College system in the East was

The Turkish Notion of Education.

This was of the most ultra practical kind. Schools

were sufficiently numerous, but in them a young man was taught absolutely nothing but what he was to use in his life business. Thus a boy who intended to be a mechanic was taught barely reading, writing and a little arithmetic. "What more could he have need of?" said the Turk. A boy who expected to become a merchant was taught reading, writing, arithmetic and book-keeping; these and nothing more. For him to devote time to the study of other things were an absurdity.

But the great difficulty after all in the way of the American College, said Dr. Hamlin, lay in the

Diversity of Languages.

Every Turkish tribe idolizes its native tongue. Not one of them will acknowledge that any other language can possibly be equal to its own. Each traces its speech back to the confounding at Babel, thinks it was unquestionably the original language, and firmly believes it will be the language of Paradise.

Progress of the College.

It was not until after a seven years' struggle with the opposing Jesuits that a permit could be obtained from the Grand Vizier, to build upon the site purchased for the college. The permit was finally granted by an act of the Sultan, and the first American college in oriental lands was erected and opened A. D. 1863. The students who entered the college in the first year were of the following nationalities:

English,	2
American,	1
Swiss,	1
Total,	4

Only four students, and not a single native! This did not seem a very happy beginning to the Americans in Constantinople. In the second year, however, there were a few Christian natives—Greeks, Armenians, and Bulgarians; but the students were again mainly from the mixed foreign population which swarms in Constantinople more than in any other city of the earth. There are not less than one hundred thousand foreigners in Constantinople, representing every nation under the sun. In the third year of the college, the attendance of natives was much better, and the increase since that time has been steady and at a good rate. In the sixth year a dormitory was added to the original building, so that sixty students could be received. In the seventh and eight years these buildings were crowded with seventy-two students. Wealthy native merchants still brought their sons to the college, and, finding it full, proposed to build anew. Accordingly a new college was opened Sept. 15th, 1871, capable of accommodating ninety new students. A month before this college was opened, there were eighty students on its roll, and one hundred more had only been prevented from applying for admission by the advent of the cholera. This alone kept the college from being overwhelmed in its first year.

Character of the Turkish Youth.

"And here," said Dr. Hamlin, "I must say that there is nothing so utterly inexplicable as national character. The Armenian, the Greek, the Bulgarian, are as different as marble and granite and sandstone. They seem to have been created with the most radical differences, and can never be made alike. Yet, notwithstanding the diversity of these people, it is my opinion, after thirty-three years' residence in Turkey, and it is the opinion of the professors in the American College there, that in mental capacity the Turkish races are not a whit behind the Anglo-Saxon. I repeat that in my estimation the Turks are in no way inferior to Anglo-Saxons in mental ability. They are moreover easy to govern, and have a great natural reverence for authority."

Dr. Hamlin said that the question of religious

differences was met by the college authorities with great frankness, and the course adopted proved successful at once. The college was openly declared to be a Christian institution, having the Bible for its religious text-book. Along with this, perfect freedom of conscience was proclaimed. The Mohammedan was at liberty to go to his mosque on Friday, and the Jew to his synagogue on Saturday. This free and liberal treatment of religious differences made the college popular, and insured its success. But it did a vastly greater thing; it introduced the old Puritan idea of freedom of conscience into a land of bigotry and decadence. It developed the idea of religious freedom in the East, and with this idea, established the college upon a firm and lasting foundation. The Greeks, who hate the priesthood, now bring their sons to this American College with such remarks as these, "We like the college because your morality is founded on the Bible." A bigoted Greek merchant brought his son to Dr. Hamlin, and begged him to teach the boy the Bible as he would his own son. "We Greeks," said the merchant, "never will get rid of our brigandage, and other things which keep us down till we get a morality which is based on the Bible."

The following are the requisitions made at the

Entrance Examination:

- 1st, The student must be able to read and speak the English language.
- 2d, He must have a correct knowledge of his own language and its literature.
- 3d, He must have a good knowledge of history, geography, algebra and geometry.

All students thus enter the freshman class on a common linguistic basis, i. e., English. This condition makes the college possible. As Dr. Hamlin expressed it, "In the college there is neither Jew nor Greek, there is neither bond nor free, but all are one in English."

The moral influence exerted upon the student is excellent. Every boy is taught to honor his own race and all other races. The feeling between professors and students is a very kindly one. The professors and students eat together at a common table.

The roll of the college now is as follows:

Armenians,	47
Greeks,	38
Bulgarians (most degraded race in Turkey),	45
English,	12
Americans,	3
Germans,	4
Jews,	3
Italians,	4
Others, (nationalities not mentioned),	24
Total,	180

An American College is thus fairly established in Turkey, and has before it the grand task of educating the educators and diplomats of the East.

G. N. M.

RESPONSES.

New York.

DEAR CIRCULAR:—Fifty-two visits thou hast made me during the last year, bringing words of consolation and hope, of reproof and counsel. Thou hast brought judgment tempered with love to my door. I have welcomed thee, and bound thy messages to my heart and life. I send \$15.00 that your resources may not fail, and also that the poor in purse may have the gospel preached to them. May the Lord multiply thy lovers and friends, "until the whole earth shall be full of the knowledge of God."

Yours in love and truth, E. F. B.

Clymer, N. Y.

—It is a joy for me to tell you that we like the CIRCULAR more and more every week. We believe in all its doctrines fully. We not only believe we know, that Communism such as it teaches is the only true life. Yet much as we would like to live in a Community, we cannot but approve of

your wisdom in refusing to take applicants at the present time. But cannot some plan be devised to form new Communities? Is there no hope for those who come to you begging to come home, away from the selfishness which surrounds them? I know how to pity them; they probably have friends enough, but how cheerless is mere friendship when one is famishing for the sympathy that comes from a true belief in Christ. Where even two or three are gathered together in his name, he has promised to be with them. M. C. J.

East Hampton, Conn.

—Oh, how often I have longed with all my heart to become associated with those purely unselfish; for I love their society, and prize it above sordid, earthly treasures. It gives a new impetus to my thoughts, desires and feelings when I dwell on your heaven-born principles, whence I believe flow all your exalted privileges. Do you wonder that hearts surrounded by cold, calculating selfishness should often expand and stretch away to some distant place after hearts that throb and beat in unison with theirs? If we seclude ourselves as much as possible and shut ourselves up from the selfish, contaminating influences of modern society, and try to turn away our eyes from beholding vanity, it still follows us boldly, places itself before us in gaudy colors, and demands recognition. Would that I might flee away to some favored spot, where might no longer makes right, but where the strong cords of love unite all as one, in accordance with our Savior's prayer, that they all might be one as he and the Father are one. Though I may never be permitted to realize and enjoy the personal society of your favored circle, I must still follow you, though it be at a distance. M. B. D.

Hamilton, Ill.

—Your precepts lead heavenward. I feel this to be so, notwithstanding the many expressions of scorn and hate of you and yours, by the insolent and base. Pure air don't agree with their lungs—too much manna and not enough of the flesh-pots.

Allow me here to quote a notable saying: "Those who hope for the kingdom of God must shake themselves free from all routine of common animal existence (incumbrances), and go forth, with the help of God, into all possible originalities and improvements." There is a good deal of meaning in that; as I understand it, it is no less than the coming of the Son of Man; who is ever coming, coming, coming; ever reaching upward, higher, nearer; a constant "shaking off" of the "old man" to be born unto the "new!" Like the geological ages, so the spiritual, or, rather, as the spiritual, so the geological—ever bringing forth a higher type. Man can originate nothing. He only perceives, or goes into "originalities," as the good spirit opens the way. So I may say, shake off the incumbrances; be temperate, be humble, be pure, be patient; desire to see, and the light will surely come.

With many thanks for your generosity, your friend, A. K.

From the Toledo Express. (German.)

RELIGIOUS COMMUNISM.

Strange plants grow on American soil; not only Mormonism takes root here, and propagates itself, but also other strange sects, including the Shakers and many more. We wish however in this connection to remark upon a very peculiar religious Community in Oneida county, in the State of New York, which follows partly a social and partly a religious aim. This Community is nameless, but is generally known as the Oneida Community. It permits no individual private property, but holds all possessions in common, and under this arrangement this colony finds itself in remarkably flourishing circumstances. Fine buildings, charming gardens, well-cultivated fields, excellent cattle, arrest the attention of every visitor; in the buildings one finds the best order, beautiful halls, a library, etc.

In respect to religious matters, they interpret the Bible in the freest manner, and have prepared from it a religious system, according to which it is the duty of each one to lay aside selfishness, the root of all evil. So they consider marriage as a selfish institution, and commend free Community of persons, or the freedom of a man and woman to associate together so long as they mutually agree, and are at the same time to associate with other

members of the Community as they may choose. But for security a superintendence is exercised to this extent, that no social connection is permitted if it seems likely to produce deformed or unhealthy offspring. They seek to avoid the physical and spiritual curse which, in consequence of vicious procreation by debauched parents, is entailed upon unfortunate children by birth, as we, alas! each day see in corrupt human society.

In general, there prevails in the entire colony great order and harmony, and notwithstanding the fact that no strong bond of marriage exists, still a separation seldom occurs among them of those who came together of their own free choice.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, FEBRUARY 19, 1872.

DID SWEDENBORG ALLOW CONCUBINAGE?

Bergen, N. J., Jan. 31, 1872.

EDITOR OF CIRCULAR:—I think there was something in the CIRCULAR awhile ago in reference to Swedenborg's position respecting concubinage. Will you have the goodness to publish what you find in his works on this subject, or at least give references to the book or books in which the same may be found? as one of his disciples denies that Swedenborg ever commended any such practice in any of his works. Respectfully,

M. L.

The subject to which our correspondent refers will be found treated at length in Swedenborg's treatise on "Conjugal Love." That Swedenborg did under certain circumstances commend such practices as mistress-keeping, both by married and unmarried men, his writings leave no room for a doubt. After writing on what he calls "pellicacy" (under which head he describes many situations in which young men are liable to be placed, and in which he thinks the keeping of a mistress is to be countenanced), he proceeds to the discussion of "Concubinage" under two heads—one "concubinage conjointly with a wife," and the other "concubinage apart from a wife." Under this last division of his subject he says: "Concubinage apart from the wife, when it is engaged in from legitimate, just, and truly sufficient causes, is not unlawful;" and then proceeds to explain and particularize at some length what he means by the causes which he thinks sufficient to justify concubinage, and, first he says: "The *legitimate* causes of concubinage are the legitimate causes of divorce, while the wife is nevertheless retained at home." Under this head he argues that there may be many circumstances which may make a man unwilling to proceed publicly for a divorce, yet having in his judgment sufficient grounds for a divorce, he may lawfully live in concubinage. The "*just* causes of concubinage are the just causes of separation from the bed." In explanation of such causes, he enumerates various diseases and bad habits, such as malignant fevers, bad breath, scorbutic consumptions, drunkenness, wrangling, cheating etc.; concluding by saying: "That it is so I have heard from communication with some in the spiritual world, even from kings there, who in the natural world had been in concubinage from real and sufficient causes."

If any Swedenborgian denies that Swedenborg countenanced concubinage, we should think it a pretty clear indication that he had pinned his faith to a man whose writings he had never read, and we would refer him to a more careful perusal of the work from which we have quoted. If he has not time to read the whole volume, let him especially glance at §§450, 451, 459, 462-476. An examination of these sections will convince any one, not only that Swedenborg justified concubinage, but justified it on very frivolous grounds. A. E.

"THE SUBJECTION OF WOMEN."*

v.

OF Mr. Mill's philosophical analysis of woman's character we have yet to speak. It is, in some respects, the most interesting part of his essay. Though we have to confess that we cannot say "amen" to it all, yet we are fain to say that it is superior to anything of the kind we ever read before. Indeed, the liberality and discernment displayed in this analysis are truly wonderful. As we read we are amazed to see that the astute philosopher is more just than the most gallant of men: we are reminded, too, of the stories that have now and then reached us of our author's married life, and of his wife, for whom he cherished a tender and appreciative affection, and to whom he has yielded so high a meed of praise.

We must needs say here, what we have been tempted to say at every turn of Mr. Mill's argument, that his words are so fitly chosen, his logic at once so clear and yet so terse, that, while it has been a rare delight to read his book, it has caused us something akin to pain to review it, so vividly have we realized how the beauty of the whole is marred by condensing and extracting.

But to our theme:

"I consider it presumption in any one to pretend to decide what women are or are not, can or cannot be, by natural constitution. They have always hitherto been kept, as far as regards spontaneous development, in so unnatural a state, that their nature cannot but have been greatly distorted and disguised; and no one can safely pronounce that if women's nature were left to choose its direction as freely as men's, and if no artificial bent were attempted to be given to it except that required by the conditions of human society, and given to both sexes alike, there would be any material difference, or perhaps any difference at all, in the character and capacities which would unfold themselves. * * * But, looking at women as they are known in experience, it may be said of them, with more truth than belongs to most other generalizations on the subject, that the general bent of their talents is towards the practical. This statement is conformable to all the public history of women, in the present and the past. It is no less borne out by common and daily experience. Let us consider the special nature of the mental capacities most characteristic of a woman of talent. They are all of a kind which fits them for practice, and makes them tend towards it. What is meant by a woman's capacity of intuitive perception? It means a rapid and correct insight into present fact. It has nothing to do with general principles. Nobody ever perceived a scientific law of nature by intuition, nor arrived at a general rule of duty or prudence by it. * * * Men who have been much taught are apt to be deficient in the sense of present fact; they do not see, in the facts which they are called upon to deal with, what is really there, but what they have been taught to expect. This is seldom the case with women of any ability. Their capacity of "intuition" preserves them from it. With equality of experience and of general faculties, a woman usually sees much more than a man of what is immediately before her."

This "sensibility to the present" distinguishes between capacity to practice and to theorize; and woman, as she now is, the essayist goes on to say, seems to possess considerable aptitude for applying general principles to particular cases. Of course, her talent for quick observation may lead her to over-hasty generalizations upon her own observations: but this is something that a liberal education would correct. Certainly, she is not likely, with her present bent of mind, to fall into the aberrations characteristic of the speculative mind. The latter sometimes forms theories, regardless that they are contradicted by facts. Hence our author asserts that "hardly anything can be of greater value to the man of theory and "speculation" than to carry on his "speculations in

* "The Subjection of Women," by John Stuart Mill. Publishers: D. Appleton & Co., 1870.

the companionship and under the criticism of a really superior woman."

"A woman seldom runs wild after an abstraction. The habitual direction of her mind to dealing with things as individuals rather than in groups, and (what is closely connected with it) her more lively interest in the present feelings of persons, which makes her consider first of all, in anything which claims to be applied to practice, in what manner persons will be affected by it—these two things make her extremely unlikely to put faith in any speculation which loses sight of individuals, and deals with things as if they existed for the benefit of some imaginary entity, some mere creation of the mind, not resolvable into the feelings of living beings.

"Let us now consider another of the admitted superiorities of clever women, greater quickness of apprehension. Is not this preëminently a quality which fits a person for practice? In action, everything continually depends upon deciding promptly. In speculation, nothing does. A mere thinker can wait, can take time to consider, can collect additional evidence; he is not obliged to complete his philosophy at once, lest the opportunity should go by. The power of drawing the best conclusion possible from insufficient data is not indeed useless in philosophy; the construction of a provisional hypothesis consistent with all known facts is often the needful basis for further inquiry. But this faculty is rather serviceable in philosophy, than the main qualification for it: and, for the auxiliary as well as for the main operation, the philosopher can allow himself any time he pleases. He is in no need of the capacity of doing rapidly what he does; what he rather needs is patience, to work on slowly until imperfect lights have become perfect, and a conjecture has ripened into a theorem. For those, on the contrary, whose business is with the fugitive and perishable—with individual facts, not kinds of facts—rapidity of thought is a qualification next only in importance to the power of thought itself. He who has not his faculties under immediate command, in the contingencies of action, might as well not have them at all. He may be fit to criticise, but he is not fit to act. Now it is in this that women, and the men who are most like women, confessedly excel."

But, some say, woman's greater nervous susceptibility unfits her for anything but domestic life. She is "mobile, changeable," "too vehemently under the influence of the moment," "incapable of dogged perseverance," from the very nature of her character. Our author argues that these traits are merely nervous energy run to waste, and would cease were that energy directed to a definite end. Woman's general education, he compares to that of a hot-house plant. Her "physical and mental faculties are shielded from wholesome vicissitudes, while her nervous system, especially in its emotional department, is kept in unnaturally active play." This is the rule. Yet women that are brought up to work for a livelihood seldom show these morbid characteristics. Women especially who have plenty of air and exercise, "rarely have any excessive susceptibility of nerves which can disqualify them for active pursuits." An unusual degree of nervous susceptibility is not alone peculiar to women, but is constitutional with persons of both sexes. This bent of mind is often received by inheritance, though perhaps it is oftener transmitted to daughters than to sons:

"We will assume this as a fact: and let me then ask, Are men of nervous temperament found to be unfit for the duties and pursuits usually followed by men? If not, why should women of the same temperament be unfit for them? The peculiarities of the temperament are, no doubt, within certain limits, an obstacle to success in some employments, though an aid to it in others. But when the occupation is suitable to the temperament, and sometimes even when it is unsuitable, the most brilliant examples of success are continually given by the men of high nervous sensibility. They are distinguished in their practical manifestations chiefly by this, that being susceptible of a higher degree of excitement than those of another physical constitution, their powers when excited differ more than in the case of other people, from those shown in their ordinary state: they are raised, as

it were, above themselves, and do things with ease which they are wholly incapable of at other times. But this lofty excitement is not, except in weak bodily constitutions, a mere flash, which passes away immediately, leaving no permanent traces, and incompatible with persistent and steady pursuit of an object. It is the character of the nervous temperament to be capable of sustained excitement, holding out through long continued efforts. It is what is meant by *spirit*. It is what has enabled so many delicate women to maintain the most sublime constancy not only at the stake, but through a long preliminary succession of mental and bodily tortures. It is evident that people of this temperament are particularly apt for what may be called the executive department of the leadership of mankind. They are the material of great orators, great preachers, impressive diffusers of moral influences. Their constitution might be deemed less favorable to the qualities required from a statesman in the cabinet, or from a judge. It would be so, if the consequence necessarily followed that because people are excitable they must always be in a state of excitement. But this is wholly a question of training. Strong feeling is the instrument and element of strong self-control: but it requires to be cultivated in that direction. When it is, it forms not the heroes of impulse only, but those also of self-conquest. History and experience prove that the most passionate characters are the most fanatically rigid in their feelings of duty, when their passion has been trained to act in that direction. * * * The capability of that lofty enthusiasm which takes the human being out of his everyday character, reacts upon the daily character itself. His aspirations and powers when he is in this exceptional state, become the type with which he compares, and by which he estimates, his sentiments and proceedings at other times: and his habitual purposes assume a character molded by and assimilated to the moments of lofty excitement, although those, from the physical nature of a human being, can only be transient."

To point his argument more conclusively, Mr. Mill reminds us that experience in respect to races as well as individuals shows that those of an excitable temperament are not less fit, on the average, for speculation and practice, than the more unexcitable. The French and Italians are more excitable than the Teutonic races: yet the former have at least proved themselves the equal of the latter "in science and public business, legal and judicial eminence, war," etc.: and the old Greeks, they were proverbially "one of the most excitable of the races of mankind;" yet in what have they been excelled?

Surely, our readers can point the moral.

(To be Continued.)

Our attention has been called to an article in the *Springfield Union* on "Sanctification." It was apparently inspired by the zealous labors in Springfield of two Methodist ministers. These gentlemen (one of whom is from Brooklyn, the other from Baltimore, and both preachers of high standing in the church) have, in the language of the *Union*, "been traveling about the country and spreading the doctrine of scriptural holiness over the land, and have been wonderfully successful." The paper goes on to state that "the much abused doctrine of sanctification is thoroughly explained" by them; and that "many who have been very much perplexed with doubts on this doctrine are having their minds wonderfully enlightened." It is a well known fact, as the paper says, that John Wesley, the founder of Methodism, believed in and preached Christian perfection. But since his time and since the Methodists have ceased to be a "peculiar people" this vital point has grown dim. His followers of the present day, while they believe in the idea of "going on to perfection," doubt the possibility of attaining it in this life.

Let the good work go on. The banner of "Holiness to the Lord"—unfurled so long ago—is sure sooner or later to float triumphantly over all the world. V.

COMMUNITY JOURNAL.

ONEIDA.

—Mr. Pitt and the "Canadian Trapper," and one or two others interested in natural history and sporting matters lately made a business call on Mr. Greene Smith of Peterboro, son of Gerrit Smith. The younger Mr. Smith is a lecturer on Ornithology at Cornell University. His ornithological cabinet or museum is, they tell us, a very fine affair, having cost him some \$18,000, and is to have further additions and improvements. Mr. S., who has presented Cornell with his first collection of birds, thinks he has discovered a variety of wild goose heretofore undescribed.

—Mr. Arthur Seymour, brother of our H. J. S., during his visit gave us an interesting account of the process of separating sugar from Cuban and Central American molasses. Some ten years ago it was found that the West Indian sugar-makers did not separate all the granulating principle from molasses; since then a great deal of capital has been turned into this new branch of the sugar business. The molasses used gives about four pounds of yellow sugar to the gallon. New Orleans molasses is not only less productive of sugar, but it is too high-priced for profit. The crude molasses is first treated with lime to correct its acidity, and then with acids to overcome the mechanical resistance of the gums which come from the cane and hinder the separation of the sugar after it has granulated. The next step is to boil the molasses in vacuum, until granulation sets in, when the contents of the boiler are run into tanks to complete the process of granulating. After this takes place, the sugar is separated from the syrup by wire-cloth cylinders revolving rapidly. The syrup is very inferior, and mostly used for distillation and for adulterating better syrups.

—One of the larger rooms in the new wing has just been fitted up for a common sitting-room. A private room for retirement and meditation, a parlor for social chit-chat, a Hall for all the big things; these three seem to be all one needs to make the best use of his leisure. A good home ought to have all of them.

Sunday Evening, Feb. 11.—A play, "The Courtship of Miles Standish" as told by Longfellow. Then a burlesque of the old New York Perfectionists when they met to talk, and sing, and work themselves into the wildest fervor and enthusiasm. Though intended only to make us laugh, it did by some strange chance give us a real thrill of comfort, and revealed new possibilities of joy and worship.

Monday, 12.—In the meeting we talked about our purpose of making a good home. This is a subject that warms all hearts whenever it is brought up. A pleasant home—that is something to work for; something to make self-denials for; something to organize all our purposes and let us know when we are in tune. Religion, art, science, affection, business and everything good, can find a place in a good home.

—A small party of our folks went to Syracuse Monday evening to hear M'lle Nilsson sing. They came back charmed by her voice and action, and with a new appreciation of high training.

Tuesday, 13.—Finished reading "Martin Chuzzlewit." It leaves us with a higher appreciation of Dickens's earthy genius than any other work of his that we have ever read. The change of character in old Martin and young Martin, from selfishness to generosity, is a beautiful feature in the story.

Wednesday, 14.—A dreary day with some snow on the ground and a deal more in the air. It is a comfort to realize that folks in the Carolinas are making their gardens now.

—We notice that suggestions on preserving the health are not unfrequently offered to the public by members of the medical profession. But did any of our readers ever hear of Dr. Deepdive and his health-rules? As this gentleman has never courted notoriety we presume they have not, and so we propose, now and here, to introduce him and his rules into our journal, bespeaking for them a share of popular attention. Dr. Deepdive, it may be observed, is a member of the O. C., and is naturally of a retiring disposition; but being a gentleman of culture, a sound physiologist, and a close observer in his line of things, we feel some confidence in commending his "rules" as more harmless than any that have heretofore been made public. In cases of accidents and difficulties, particularly, where no medical aid is near, the doctor thinks they will be found of invaluable service. But here they are—let them speak for themselves:

Dr. Deepdive's Rules for Preserving the Health.

1st.—When you go in swimming be careful to keep your head above water. Persons have been known to drown, just because they neglected this rule. One thing more should be observed about bathing, viz. always come into the house immediately when it rains, especially if you have staid in the water long enough. Serious consequences may follow if you get wet.

2d.—If a rattlesnake bites you in the leg, and if you know of any sure antidote for a rattlesnake bite, then get the antidote in short order, and apply it as quick as possible. But if you don't know of any, and can't get it, why, then there is one way left for you, and that is what we of the medical profession should call the heroic practice, viz., Take out your pen-knife and cut your leg right off—unless it is a wooden one: in that case you can just untie it and take it off; but you must do this quick—before the snake poison has time to circulate through the blood-vessels to the vital parts.

3d.—In eating raw oysters, always peel the shells off before swallowing. The shells are indigestible, and if swallowed would be apt to "lie on the stomach."

4th.—Abstain entirely from alcoholic drinks. A good way to do this is not to drink any alcohol.

5th.—Never jab butcher knives, steel forks, and such things into your vitals; it is very unwholesome.

6th.—If you are quite a small baby, be careful that there are no pins in your clothes; and look out and not tip your cradle over when you climb into it.

7th.—Never travel on railroad trains—if you have a better way to travel. Many persons, by their imprudence in neglecting this rule, have died quite unexpectedly.

I don't say that no persons who follow these instructions will ever die and let their friends enjoy a ride to the cemetery, but they won't get choked off in the bloom of their youth and beauty.

WILLOW PLACE.

—"The babies," as we still call the six youngest at the Children's House, take turns in visiting W. P., one of them being brought over every day after dinner and carried back the next morning. It is like "going to uncle's" or "grandpa's;" and they enjoy their visit exceedingly, besides making us happy that live here. We give them the range of the house, and it is their special delight to get into the kitchen. There they can pounce on kitty napping under the stove-hearth, or they can just reach the pump-handle and make the spout run, or they can throw the potatoes you are paring into the pan to be washed, or they can be sent on little errands to the dining-room perhaps. Humphrey had the rare fun the other day of breaking a dozen eggs for custard-pies. There is no telling how he enjoyed the crack on the edge of the patty, or what would have become of the egg if Alice had not stood ready to save it before he had demolished it entirely. But there is this drawback about a kitchen as a room for children, it is a sorry place for burns and scalds. Hot water, hot irons, hot fat, hot coals, hot tea-kettle noses; ah! look out little folks, and you mothers look out for them in the kitchen! I am sure I used to get a burnt fin-

ger every little while when I was a child. The Community panacea, wonderful shellac, was not known to my mother; her sovereign remedy for a little burn was to wet it with the mouth—rather slow cure for a child's patience. Two out of her nine children got severe scalds in the kitchen; one a boy of four with hot suds, and the other, a girl of three, with hot chocolate. The boy but just lived, and both carry large scars to this day. We shall not assume that two out of nine is the average in ordinary experience; but even fatal burns are not uncommon in the small household. There are sad reminiscences of this kind among our own people. But we have to say that since the Community started we have not had a child burned or scalded in any way to leave a scar or be remembered at all. When our Children's House was formed, twenty-three years ago, we had about fifty children, and the number there has averaged twenty-five all the time, but not one of them ever had a burn of any consequence. They have been brought up one side of the kitchen. If they have gone there it has been with watchful attendants. They have never been under foot when dinner was going on, or left to meddle in a dangerous way when mother's attention was distracted. We realize the chances for accident when the little ones come over here to W. P.; and are thankful on this account, as well as for other reasons, that commonly they can be kept away from the kitchen.

WALLINGFORD.

—A few evenings since a party of us attended a concert at the village, given by the "Mendelssohn Quintette Club" of Boston, assisted by Mrs. J. W. Weston, the "rising American vocalist." It is so unusual for such rare musical talent to find its way to this rather quiet village, that the house was well filled in spite of the bad roads and bad weather. Who would not brave storms to hear such exquisite music? The programme consisted of overtures, extracts from operas, fantasias, and the like, with occasionally a song by the lady. That which attracted the most attention, and called forth the loudest applause, was the flute-playing. 'Twas a fantasia on the simple air, "The Swiss Boy." One would hardly believe that that simple song could be transformed into such a wonder of beauty and sweetness. The trills were marvelous. The clarinet-playing was scarcely less wonderful. The first violin although finely played, seemed subordinate to the flute and clarinet. The old English ballad, "Who's at my window?" was beautifully sung by Mrs. Weston. She was simple and unaffected in her manner. The truly great are always so. E., who has heard much good music in New York and elsewhere, said it was far superior to anything he had heard before. Wallingford is quite a musical place; it sent its delegates to the great peace jubilee at Boston. It certainly honors its own taste and talent by attracting such genius as displayed itself the other night.

—The other day as Otis and Martin, with some of the hired men, were busy at loading piling, O. thought he saw in among the piles something that resembled the head of a hen. After dislodging some more of the timbers this something moved, when one of the workmen exclaimed, "Oh! a skunk! a skunk!" "Where is the crow-bar?" said M., "bring it and we will dispose of it shortly." So the crow-bar was brought, the man saying meanwhile, "It is a skunk. Whew! how he does smell." A rush was immediately made with the crow-bar, but instead of hitting the intended victim a passage was opened for escape, when behold there appeared to their astonished vision a very lean-looking, scared and much rumped hen. A burst of laughter greeted this apparition, at the entire expense of the man whose nose had been so sensitive to the odor of the supposed skunk.

—One of our members while at New Haven, not long since, overheard the narration of an incident by an eye-witness, somewhat as follows: A gentleman while passing along the street one day was accosted by a boot-black; "Shine your boots, sir? cost you only five cents." "They look pretty well now," said the gentleman, "but go ahead, boy." During the progress of the operation he was startled by a very deep bass voice, which said just over his shoulder, "Give the boy ten cents." On looking around to see who was advising him so familiarly, he found no one near. Presently the voice again spoke, "Give the boy fifteen cents." Much puzzled at still finding no one visible, he turned to look at the boy, and upon hearing "Give the boy twenty cents," he became suddenly enlightened as to the origin of the voice; and when he was quite emphatically advised to "Give the boy half a dollar," he laughed heartily as he said, "You have done that well my boy." The rusty little boot-black was in reality a very clever ventriloquist.

NOTES AT THE NEW YORK OFFICE.

NOT ALL CALLERS ARE CUSTOMERS.

HERE I am at No. 16 Moffat Building, prepared to transact for the O. C. whatever business offers during the next few days, my stay here being limited by the new scheme of rotation of agents at this post. After a comfortable breakfast I seat myself, and, as I survey the well-filled shelves, pleasing fancies of profitable calls from our customers flit o'er my mind. There is Jones of St. Louis, who may step in at any hour, and buy a thousand dollars worth of silk; or Smith of Philadelphia, who is a jolly fellow, and always buys heavily. Ha! there's a knock at the door. With friendly feelings towards Jones and Smith, I rise and open. Not Jones, not Smith I see, but a fat old woman with a basket of pins and matches to sell. I remark that we are very well supplied with those articles just at present; but, paying no heed, she promptly commences the recital of a most dismal series of domestic sorrows and threatened calamities. Four of her children have the measles, her husband has fallen from a ladder and broken his leg, the landlord demands his rent, starvation is scowling at them through the broken window, not one in the family having eaten a mouthful of food for two days! Selling these matches and pins can alone mitigate and avert these disasters. Scarcely have I closed the door and regained my seat, when I am called to greet a man who begs to show me a new patent revolving almanac, which will give, in addition to the commonplace and comparatively uninteresting matter furnished by other almanacs, some unusual and important facts and statistics, as, for instance, the day of the week on which I was born. (Note: I have first to tell the map the year and day of the month of my advent). I constrain myself to forego this remarkable invention, and begin to wonder why no real customers appear. Where is Jones? Where is Smith, Brown, Tompkins, Ferguson? I glance down the corridor towards the front stairway. Rises a black silk hat with its glossy finish, sure signs of money in purse. "Good morning. Take a chair. Called to look at some of our goods?" As I inspect his wide-awake, handsome countenance I feel certain that I have hit the nail this time. Not exactly. He is a native of the State of Georgia, and the fact is he is in urgent want of a little money just for a day or two! Will I lend him two dollars for that time? He has not eaten anything for twenty-four hours! This last statement overcomes me, and I hasten to set before him some wholesome food designed for my own lunch. Whereat he departs informally without partaking.

And so it goes. Every call from a veritable

Jones or Smith is sandwiched between calls from beggars, peddlers, inventors and speculators, in amazing variety and numbers. Where shall be the end? What the remedy?

OLD MANSION-HOUSE MEMORIES.

XXX.

AMONG other pleasant reminiscences connected with our sojourn in the Old Mansion was the sudden outgrowth of debating-classes or lyceums, which for a year or more were very popular with the Community. The idea, I think, originated on this wise: Some one during the year 1860, called together in the Printing-Office at the Old Mill a number of our *literati* for the purpose of discussing literary and æsthetic topics; they styled themselves the Conversation-Club. The particular object of the club was to find out and cultivate the highest standard of taste and beauty in literature and art, and not for the purpose of debate. In reality, they were designed to stimulate and encourage the desire for refinement and culture already beginning to grow in the Community. As a means to this end, they were a success, besides affording the members who attended them a new source of amusement. After several gatherings of this quiet kind, certain subjects were introduced which involved considerable discussion, which suggested the idea of forming a regular debating society. This plan was very soon carried out; and many interested persons joined the class, and took an active part in the debates. The arguments were often exceedingly entertaining, and many attended who came only to listen. These debates at first took place at the Shoe-Shop, but were soon transferred for the accommodation of the increasing number who wished to attend them, to the Printing-Office, then to the School-Room, and finally a few were held in the old parlor, at which the whole family were present. Mr. G. W. Noyes meanwhile interested himself in organizing the young men (who were at the time attending Mr. Underwood's school) into a debating-club; they, with their teacher, entering into the project with enthusiasm. Without delay they formed themselves into a society which they called the Y. M. S. C., or Young Men's Speaking Club. Officers were appointed, by-laws made, and everything arranged in the most systematic way. The Y. M. S. C. met every Sunday evening after supper in the old school-room; these sessions were enthusiastically attended by the young men, and frequently by the young women and others interested. Occasionally considerable excitement attended the debates, and sometimes most ludicrous blunders were made by the speakers.

One or two incidents of this kind are related of the first debating-class which are quite amusing: One evening the subject of labor was up for discussion. The arguments pro and con were long and exhausting. Finally Q. arose for a clincher.

"You see," said he, labor is natural; *hard* labor, *real* hard; and it was ordained by the Lord, too. Don't you remember what he said to Adam? 'Thou shalt earn thy bread by the sweat of thy brow, and on thy belly shalt thou go all the days of thy life.'"

Of another occasion the matter of diet was debated:

"A promising speaker, whose eloquence was not always sufficiently ballasted with accurate statements, in urging the superior claims of fruit and farinaceous substances for food, referred to the offerings of Cain and Abel, representing the former as making a meat-offering which the Lord indignantly rejected, and the latter as presenting the fruits of the ground, which were accepted with blessing. Scarcely had he indicated his intention of resting his oratorical powers, when X— was designated by the chairman as having a right to the floor. Rising exultingly, his height of seventy-two inches apparently increased by three or four more,

with his long arm extended, and bony finger pointed, and with a voice well adapted to his manner, he said; "Mr Speaker! I tremble for the destiny of that man's soul. He evidently has not read the Scriptures since an extreme youth. What are the facts about Cain and Abel? It was Cain who brought of the first-fruits of the ground—apples, turnips, beets, onions and the like—and the Lord would none of them! But Abel 'brought of the firstlings of his flock, and of the fat thereof; and the Lord was pleased with his offering; the incense thereof was pleasant to his nostrils.' Then turning to the record, he slowly read the account, strongly emphasizing certain portions. It is hardly necessary to add, that the question was decided against the side whose opener had so fatally blundered in his Scriptural argument."

The Young Men's Speaking Club was a very interesting part of the winter's course of education; it not only assisted those who took a part in getting freedom to express themselves before others, but it certainly aided each one to think and reason independently on the various subjects brought before the Club for debate. And these debating-clubs not only benefited those who belonged to them, but created an ambition for intellectual improvement in those who came within their influence. The exercises were varied on one or two occasions, and instead of the usual debating-club, a "Sociable" (as it was named) was substituted. I was among the invited guests, and have the incidents of the first occasion still fresh in mind. The party occurred on the 14th of April, 1861, on Sunday evening. Each member of the Club was present with a partner, and many others who came were honorary members or constituents to the Y. M. S. C. At 6 o'clock we were ushered into the school-room, which presented to our astonished eyes a truly brilliant appearance; artistic fingers had been at work, decorating and arranging everything with an eye to beauty. Evergreens hung in graceful festoons about the room, and mottoes containing the different resolutions discussed by the Club had been handsomely copied for the occasion, and were tastefully suspended over them. The tables were daintily spread, and looked very attractive in the bright lamp-light. The President opened the entertainment by a speech, in which he explained the purpose of the gathering. It was for a two-fold purpose: primarily for the benefit of the founders of the Club; and secondarily, they wished to make an experiment of having a party that would fulfill their idea of a "Sociable." After this speech the guests discussed the supper in the merriest manner; then followed appropriate toasts, interspersed with songs and extempore remarks. An honorary member made the remark that when he was at college twenty years before, it was customary to have debating-societies resembling that of the Y. M. S. C., but there was not near the freedom of discussion or enthusiasm which he saw here. He thought the debates were beneficial inasmuch as they were conducive to reflection, and led them to seek to get at truth on the different subjects presented for discussion. Some one brought forward the following original lines:

"At the clash and roar of battle
Rolls the blood more free along;
Cannon's boom and musket's rattle,
Blowing up some tyrant wrong.
Fighting for a home and freedom—
These are objects truly grand,
But, young man your field's before you;
Fight the battle where you stand!"

"Garibaldi's name is glorious,
Anderson's and Havelock's too;
Courage makes brave men victorious,
Whatsoever they're called to do;
But honor's not alone in Sumpter,
Or in some fort of foreign land:
'Tis in the duty next before you—
Be a hero where you stand!"

Before separating, we settled one question which had previously been before the club—a closely contested question, which after long and animated

debate had been decided in the affirmative by weight of argument—namely: "Do the sorrows of this life exceed the joys thereof?" now by weight of actual facts, by a unanimous "No." Thus ended "Sociable" No. 1. "Sociable" No. 2 occurred nine months later, and I believe terminated the existence of the Y. M. S. C.

AGRICULTURAL.

THE January Report of the Department of Agriculture has reached us. This is a publication of various statistics collected from all parts of the United States, chiefly relating to agricultural matters. I find in it many statistical tables of especial interest to the farming classes, and by no means void of interest to the general reader. It tells the farmers of one section of the country what the yield per acre of any product, corn for instance, is in all other sections, and what price it commands in different localities. The Report is of necessity disconnected, as it has to treat of a great variety of subjects in the briefest possible manner; but this may add to its interest and value. The Statistician is obliged to present everything briefly, and most of the information is in a form easily remembered. The following paragraph on "Preventing the Germination of Potatoes in Cellars" is important:

Much trouble is experienced by farmers and others who have occasion to store potatoes for a considerable length of time, in preventing their germination, and consequent depreciation in value as food; and our readers may be interested to know that experiments, prosecuted in Germany, have shown how this may be measurably prevented. This is accomplished by exposing the potatoes to the vapor of sulphurous acid, by any of the various well-known modes, and a large mass of potatoes can be treated at one time. This process, if not entirely effective in accomplishing the object, will retard or modify the sprouting of the potato to such an extent as to render the injury caused thereby very slight. The flavor of the potato is not affected in the least by this treatment, nor is its vitality diminished; the action being simply to retard or prevent the formation and growth of the eyes.

Here is a paragraph on "Storing Potatoes" that will interest some persons:

According to the *English Mechanic*, potatoes should always be stored in as dry a state as possible, and should any disease be discovered among them, small quantities only should be pitted together; certainly not more than thirty bushels in each pit. In the center of this pit should be placed a lump of lime about the size of a man's head, and before covering them in they should receive a good dusting of quick-lime. The lime absorbs the moisture during the time the potatoes sweat, and by so doing prevents the tubers from overheating, while its application also greatly improves the quality of the potatoes, no doubt absorbing much of the water from the tubers, and consequently making them more mealy than if pitted without lime. After the potatoes have been lying in the pit for at least a month, they should be carefully looked over, and may be placed together in one or more large pits, in the center of which should be placed a large basket of hard lumps of lime, or, should the pits be in the form of long trenches, it will be well to place other baskets at about twelve feet apart. The whole heap should also be well sprinkled with lime before covering it. The pits should be made low and narrow, as they are thus less liable to heat than if made wide and high.

The Report differs from our Mr. Thacker as to the influence of the barberry on grain, as will be seen from the following on "Rust in Grain":

It is at present well established that rust in grain is produced from the spores of a microscopic fungus growing upon the barberry and various rough-leaved plants, alder, &c. These, falling upon the leaves of the cereals and other grasses, develop very rapidly, and in turn yield the summer spores of a similar character, by which the affection is propagated with inconceivable quickness. The winter spores, which are produced last, form on the first-named plants other fungus growths the next year, and thereby secure the continuance of the rust from season to season.

The proper methods of preventing grain from taking this affection consist, first, in extirpating the barberry and other trees mentioned from the vicinity of the grain-fields; next, the grain should be cleaned with the utmost care, so that no seeds of the fungus-bearing plants may be introduced into the field in the sowing, and thus aid in the development of the disease; and finally, no manure should be applied to the grain-fields in which any straws are mixed that have come from rusted plants, and, in fact, straw of this character should be burned as the most effectual method of protection against the spreading of the disease. If used at all as manure, however, it should be kept for grass-lands or fields in which grain is not raised.

What the Report says of the effect of the American cheese-factory system upon English dairying is a strong argument in favor of coöperation.

The report of progress in beet-sugar manufacture indicates that this industry is rapidly growing. It mentions four successful experiments—two in California, one in Wisconsin and one in Illinois. Analyses show that the percentage of sugar from the American beet is considerably greater than from the European.

E. S. B.

SCIENTIFIC NOTES.

A remarkable invention for engraving on glass and stone, called the sand-blast, has been brought out the past year. The engraving is done by means of a jet of quartz sand blown through a pipe by steam under a heavy pressure. Such a jet turned against any stubborn material will cut a hole through it in a very short time. One of the most curious things about it is, that while the jet has such an effect on hard substances, as a plate of glass, the surface can be protected by interposing some semi-elastic material. This allows of its use in wood-engraving.

The papers say Prof. Agassiz has discovered a genuine fish-nest floating on the open sea with its living freight: "On the way to St. Thomas, searching among masses of detached algae for evidences of earlier rock-attachment, he observed a curious ball of gulf-weed, *Sargassum*, whose branches were knit together by elastic threads, beaded at intervals or in clusters, which he at once recognized as a nest and full of eggs, not occupying the central cavity of the structure, but scattered throughout its mass. Each one of these revealed, under an ordinary lens, two large eyes on the side of the head, and a tail bent over the back of the body, as the embryo uniformly appears in fishes shortly before hatching. Removed to a jar, in two or three days they began to be active, and in a short time developed the dorsal cord, with its heterocercal bent, the caudal fin with its rays and blood currents, on the yolk bags. By microscopic comparison of pigment cells of the skin with living specimens of young deep-sea fishes, the little embryos proved identical with *Chironectes pictus*, Cuvier. As indicated in its name, this species has fins like hands, the pectoral being supported by prolonged wrist-like appendages, and the ventral resembling rude fingers; so that the question suggests itself, Are not these peculiarly constructed fins employed in building the nest? So far from requiring coast shallows for its reproduction, we have here an instance of a fish making use of living algae, closely woven together, as a receptacle for its young, food, and shelter in the same material—a veritable fish-cradle, rocked on the bosom of old ocean."

YALE EXPLORING EXPEDITION.

The account of the Yale College Exploring Expedition of 1871, as given in the *College Courant*, though necessarily somewhat meager, so far as its actual scientific results are concerned, shows that the expedition was a successful one. The party numbered eleven, and was commanded by Prof. O. C. Marsh, one of the most enthusiastic of scientists, and a man well qualified by experience to lead in such an enterprise. The expedition was divided into three distinct parts corresponding to the different regions visited.

That part first explored was in southwestern Kansas, in the Smoky River region, a place visited by the Expedition of 1870. Here their search for fossils was quite successful—the fossils being generally found imbedded

in the walls of the cañons, or in the beds where they have fallen as the walls have worn away. Skeletons ninety feet long were secured and sent to New Haven. The principal troubles were rattlesnakes and a lack of water. What little water they found was strongly alkaline.

Fort Bridger, Wyoming, was the second starting-point; and the object in view was the exploration of the great lake-basin drained by Green River; and here the fossils were found for the most part in buttes, or eminences which were entirely bare, and the difficulty of collecting them was increased by their small size. This region had plenty of water and of much better quality than that found in Kansas.

The third region explored was from the head-waters of the John Day river to Cañon City, and resulted in the discovery of remains of many tropical animals, as the rhinoceros and elephant, together with some remains of the ancient horse.

The expedition was a long one, it being the middle of January before all the explorers had returned.

THE NEWS.

AMERICAN.

The Minnesota Legislature contains seventeen Scandinavian members.

A business firm in Galesburg, Illinois, has shipped forty barrels of pop-corn to England.

The mayor of Chicago has received \$350 from the natives of Hindostan, for the benefit of the sufferers by the fire.

Leave of absence has been granted to Judge McKean of Utah, to enable him to consult with the authorities at Washington.

A bill has been introduced into the Virginia legislature to repeal the laws allowing the punishment of any citizen by stripes.

The Mexican Government officers have seized five thousand rifles and a quantity of ammunition at Acapulco, which had been sent from New York to Mazatlan for the use of the rebels.

The police surgeons of New York city have been authorized by a Board of Police Commissioners to vaccinate free of charge all who apply at specified places in thirty-one of the thirty-two precincts.

It appears that orders have been issued by the authorities of Cuba to prevent the issuing of passports to Chinamen, or even permits for a change of residence; and for slight cause they are to be sent to the Government yards and there compelled to work at forced labor.

In consequence of the exposures made by the United States Senate Investigating Committee in the management of the Custom House in New York city, the President has ordered the abolishment of the General Order Stores, which were a cause of much complaint by the New York importers.

A bill has passed the United States House of Representatives appropriating such part of the proceeds of the sales of public lands as is not already appropriated, to the support of public schools, to be divided among those States that will provide for the education of all their children between the age of six and sixteen years.

A rumor comes from Canada that a treaty exists between Great Britain and the Dominion of Canada which includes terms of separation, and the establishment of an independent government for the colonies; the treaty however, is not to go into effect for several years, unless circumstances arise that make such a policy desirable.

The census of 1870 gives the number of persons in the United States over ten years of age who cannot write as 5,660,074, or about fourteen per cent. of the whole number. 777,864 of this number were foreign born, and 4,882,210 were native; but this class embraces the negro population—of which 4,117,589 are in the Southern States.

On Saturday, February 10th, the Grand Jury of the court of General Sessions of New York city was discharged, after a session of fifty-eight days. On presenting their indictments they stated that they had acted on 464 cases, had discovered a loss to the city and county, through the venality and corruption of those whom they had indicted and others, of at least \$20,000,000. Perjury, forgery and similar crimes had been the means by

which the robberies were effected; and the plans of the "Ring" had been so cunningly devised, and the laws so carefully framed, that many cases of fraud could not be reached. Indictments were presented against Hall, Conolly, Tweed, Woodward, the two Sweeneys, Smith, Sands and others, and as many as five each against several of them.

It is now a month or more since a train of cars has been able to pass over the Union Pacific Railway. Feb. 9th six trains had reached Rawlins Station from the east, one of them having been twenty-two days from Omaha. On the 13th Superintendent Sickles had arrived at Laramie, 573 miles west of Omaha, with a train of eastward-bound passengers; and was preparing to send three trains westward, preceded by a snow-train, and accompanied by a coal- and provision-train. Shovelers work day and night except when the high winds and intense cold prevent. Some persons are returning from Salt Lake City to San Francisco to take the steamer via Panama to New York. The Japanese Embassy have declined to take the same route.

FOREIGN.

The famine in Persia is still unabated, and deaths are of daily occurrence.

Earl Mayo, the Governor-General of India, has been assassinated by a Mohammedan convict.

The National Assembly of France has approved a bill of amnesty to all Communists under the rank of commissioned officers.

The Spanish Government proposes to lay a telegraph cable between Spain and its possessions in America, by way of the Canary Islands.

The Chevalier Nigra, the Italian Minister to France, has been appointed Minister to Russia, thus leaving the position in France vacant.

A compromise has been agreed to by which Austria makes some concessions to the province of Galicia in respect to self-government.

Prayers have been offered in all the churches of Sheffield, England, for the prevention of war between the United States and Great Britain.

The Right Honorable Henry Bouverie Brand, the Ministerial candidate for Speaker of the British House of Commons, was elected without opposition.

In consequence of the excitement in England about the Alabama claims, war risks are charged at London in insuring American vessels going on long voyages.

In India iron railroad-ties, made by riveting plates of rolled iron together, are to be substituted for wood, which is soon destroyed by the moist climate and the ants.

The representatives of all the foreign powers in Roumania have united in demanding of the ruling Prince Charles protection for the Jews. The recent disturbance at Galatz was immediately suppressed.

According to the latest intelligence the tone of the British journals in discussing the Alabama difficulty is becoming in some measure more friendly, though without any change of position in respect to the American "case."

A mass meeting of the Republicans of England was held on the evening of February 5th in Trafalgar Square, London, at which Mr. Ogden presided. A procession of some fourteen thousand persons was formed, and marched with Phrygian caps and red flags while their bands played the Marseillaise.

In the debate on an educational bill in the Prussian Diet, Prince Bismarck said the Government was disposed to propitiate the Roman Catholics, but its patience was exhausted; and hereafter the Prussian policy would be to Germanize the Polish schools as France had Gallicized those of Alsace and Lorraine.

During a late trial in France of M. Victor Place, formerly French Consul-General in New York city, it was shown that during the late war France had purchased United States Government arms and munitions of war; and Mr. Sumner has offered a resolution in the United States Senate calling for a committee to investigate the facts in regard to the sale of Government arms and ammunition to the agents of France during the French and German war. His preamble to the resolution indicates not only a breach of neutrality, but the fraudulent retention, by the agents for the sale, of large sums of money received in payment.

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